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many interesting facts, legends, and proverbial expressions. The widespread belief that the fruit of the tree of knowledge mentioned in Genesis was the apple is thought to be due to a passage in the Song of Solomon (viii. 5): "I raised thee up under the *apple tree*: there thy mother brought thee forth." The Hebrew word *tappuah*, used in Genesis, means "the sweet-scented." The folk-lore of "the forbidden fruit" is quite extensive. One of the "origins" of the expression "in *apple-pie* order" is given on page 48. Also "apple-turn-over," as applied to a bed made in a certain way.

MACEDONIAN FOLK-LORE. By G. F. ABBOTT, B. A. Cambridge: University Press, 1903. Pp. xi, 372. (Contains results of author's studies in the Greek-speaking parts of Macedonia, 1900-1901.)

The subjects treated are: The folk-lorist in Macedonia, the folk-calendar and the seasons, winter-festivities, divination symbolism, birth, marriage, funeral rites, spirits and spells, Macedonian mythology, Alexander and Philip in folk-tradition, bird legends, miscellaneous, riddles, *Λειανοτρόγυδα*. In spite of the inroads of modern "civilization," Macedonia is still a good field for the folk-lorist. There "the old Klephtic ballads are still sung, not only on the mountains, but in the fields and plains, and in all places where the ear of the police cannot reach." Few remnants of the once so popular blind minstrels are left, — these have died a twin death from civilization and from barbarism. The cottage fireside is the hope of the folk-lorist here as elsewhere. The enthusiasm for science of Kyr Liatsos, the tailor of Melenik, was such that Mr. Abbot reckons him "worth at least a dozen ordinary old dames rolled into one." His characteristic abandonment of business and denunciation of the Turk are well expressed on page 5. The meanings and popular names of the Macedonian-Greek month-names (often purely folk-etymological) are, beginning with January: "Breeder," "Veinsweller," "Flayer," "St. George's Month," "Harvester" (June), "Thresher," "Vintage Month" (September), "St. Demetrius' Month," "Sower," "St. Nicholas' Month." November and December together are called "Twins." The Macedonian Yule-tide celebrations in their entirety are described as "solemn scenes," rather than "merry scenes." In Macedonia coffee instead of tea is used for "cup divination." The shepherds of western Macedonia practice *omoplatoscopy*. There are three different ways of interpreting sneezing. No traces of "seers of the Scottish Highland type" were met with, but "prophets" exist. Symbolic and sympathetic magic (*e. g.* rain-making) flourishes. Interesting is the modification of classic tradition, especially in funeral rites and customs through Slav influence. On page 225 we are informed that "the Mohammedan ministers and monks enjoy a far higher reputation as wielders of magical powers than their Christian confrères. Likewise the most famous fortune-tellers of either sex belong to the Mohammedan persuasion." Part of this, the author remarks, "may arise from the universal tendency to credit an intellectually inferior race with greater proficiency in the black arts." The old Gypsy women, etc., are, however, formidable competitors of the dervishes. The Macedonian

Στοιχειά are cousins of the Russian *domovoi* and related to the Teutonic *brownie* and the Celtic *glaisig*. To Alexander and Philip the Macedonian peasant attributes "everything that savors of antiquity." The game of "The Meeting of Three Roads" is identical with the English "Nine Men's Morris." Riddles (Mr. Abbot cites half a hundred) are very popular in Macedonia, and "the Macedonian farmer, like the French wit of a certain class, delights in *double-entendre*." Mr. Abbot has written both an interesting and a valuable book, filled with facts for the student of comparative folklore.

GRIECHISCHE FRÜHLINGSTAGE. VON EDWARD ENGEL. Zweite, neubearbeitete Auflage, mit 21 Bildern nach der Natur. Jena: Hermann Costenoble, 1904. Pp. 376.

This pleasant book of travel contains much of interest to the anthropologist and the student of folk-lore, — especially in the comparison of the old and the new in thought, word, and deed in Hellas. The author has not done as some travellers have, passed judgment on all the Greeks from his short experience with boatmen, — even those of Corfu are not so black after all. Food-adulteration is an art in which the modern Greeks are still complete barbarians and will have to learn everything from the "Europeans," as they call all other non-Greeks of the continent. In Ithaca the author learned (contrary to some travellers' tales) that not all the children had Ulyssean names, and some of them had never heard of the Homeric hero, except to be able to point out his *Kastron*. In Pyrgos, the capital of Elis, one meets with pretzels, for which the Greek term seems to be *kuluria*. Interesting are the *Tragúdia Kleftika*, songs of the Klephts. So too such proverbs as "One hand washes the other, and both wash the face;" and the *nannarisma* (cradle-song) on page 124. The old Greek Moira are remembered in the offering or putting away of food and drink for "the three Mires." In the village-name *Ajannu* one has to recognize *Agios Joannis* (St. John). On page 159 it is pointed out that the term "Je suis grec en jeu" (where *grec* = sharper) arose in Paris at the time of the Mississippi fraud. Before that *grec* (as in the Academy's Dictionary of 1694) meant simply "clever." The modern Messenian calls the "powers" of Europe *ä dínámis*. The Lord's Prayer in folk-Greek, not the church-tongue, is given on page 217. The folk-idea of the Græco-Turkish war is shown at pages 217–218; also the popular conception of King Otto. The Argos Easter-dances are described on pages 240–243. From his guide, Michail, the author was able to get "a better word than *alogon*, for 'horse' — viz. *ippos*." But the idea of its survival from old Greek days was demolished, when Michail told him that a German traveller some time before had told him to say *ippos* and not *alogon*, or *soón*. In spite of a German philologist's disgust at a people who would construe *apó* with the accusative, — they have fallen so low! from the genitive down, — the author hopes for them a happy future, citing the words of a Greek friend: "After all we are much better than the ancient Hellenes." When a Greek curses he wishes his enemy to be buried in foreign soil; when two Greeks meet in a strange land, their greeting is *Kalin patrida*! "Happy Fatherland!"